بسم الله الرحمن الرحيم

The Dust Of Madinah is a cure for every illness

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the Light of Hadith & Fatwa

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عن سعد قال: لما رجع رسول الله ﷺ من تبوك تلقاه رجال من المخلّفين من المؤمنين، فأثاروا غبارا، فخمر أو فغطى بعض من كان مع رسول الله ﷺ أنفه، فأزال رسول الله ﷺ اللثام عن وجهه، وقال: والذي نفسي بيده إن في غبارها شفاء من كل داء،

Translation: It is narrated from Hazrat Sa'ad (رضى الله عنه) that he said: "When the Prophet Muhammad (صلى الله عليه وآله وسلم) returned from Tabuk, some believers who had stayed behind came to meet him. As they welcomed him, dust rose up. Some of them covered their noses. The Holy Prophet (صلى الله عليه وآله وسلم) uncovered his blessed face and said, 'By the One in whose power my soul is, there is a cure for every illness in this dust.'"

(Reference: Wafa al-Wafa, Chapter 6, Volume 1, Page 59, Al-Turath)

It is stated in Khulasat al-Wafa:

قال طاهر بن يحيى العلوي عقب روايته لذلك عن أبيه صعب وادي بطحان دون الماجشونية أي الحديقة المعروفة اليوم بالمدشونية وفيه حفرة مما يأخذ الناس منه وهو اليوم إذا وبئ إنسان أخذ منه وذكر المجد أنّ جماعة من العلماء ذكروا أنهم جرّبوه للحمى فوجدوه صحيحا قال وأنا سقيته غلاما لي مريضا من نخوسنة تواظبه الحمى فانقطعت عنه من يومه وفي الصحيحين حديث كان رسول الله ﷺ إذا أشتكى الإنسان أو كانت به قرحة أو جرح قال بإصبعه هكذا ووضع سفيان سبابته بالأرض ثم رفعها وقال بسم الله تربة أرضنا بريقة بعضنا يشفى سقيمنا بأذن ربنا وفي رواية يقول بريقه ثم قال به في التراب،

Translation: Taher bin Yahya Alawi narrated from his father: "The “Saeb valley of Bathan” is beneath Majshuniya, which is the garden known today as "Al-Madshuniya" In this garden, there is a pit from which people take soil. Even today, when someone falls ill, they take soil

from there. Sheikh Majd ul deen (رحمة الله عليه)mentions that a group of Islamic scholars have said that they tested the soil of Madinah for healing, particularly for fever, and found it effective.

He further states, 'I also gave this soil to a slave who had been suffering from a continuous fever. After taking the blessed soil of Madinah, his fever was gone.There is a hadith in the Sahihayn that when the Prophet of Allah alimighty (صلى الله عليه وسلم) would experience pain or have a wound, he would place his finger on the ground, then lift it and say: 'In the name of Allah, the soil of our land, the saliva of some of us, to heal our sick, by the permission of our Lord.Another narration mentions that the Prophet (صلى الله عليه وسلم) would touch the ground with his finger, then apply his saliva to it while reciting the same supplication.

(Khulasat al-Wafa, Volume 1, Page 172, Al-Turath)

Allama Zarqani, رحمة الله عليه, says,

ومن خصائص المدينة، أنَّ غبارها شفاء من الجذام والبرص، وهذا لا يمكن تعليله، ولا يعرف وجهه من جهة العقل ولا الطب، ولا ينتفع به من أنكره أو شكَّ فيه أو فعله مجربًا، قال ابن جماعة: لما حج ابن المرحل المقدسي سنة إحدى وسبعين وسبعمائة، ورجع إلى المدينة سمع شيخًا من المحدثين يقول: كان في جسد بعض الناس بياض، فكان يخرج إلى البقيع عريانًا في السحر ويعود، فبرأ بذلك الغبار، فكأنَّ ابن المرحل حصل في نفسه شيء، فنظر في يده فوجد فيها بياضًا قدر درهم، فأقبل على الله بالتضرّع والدعاء، وخرج إلى البقيع، وأخذ من رمل الروضة، فدلّك به ذلك البياض، فذهب بل من كل داء إذا استعمل على وجه التداوي بمقدار خاص وزمن خاص، ونحو ذلك كسائر الأدوية، فلا يرد أن كثير مما بها يمرضون مع أنهم لا يخلون من مسّ غبارها،

Translation: One of the special qualities of Madinah is that its dust can heal leprosy and vitiligo. There is no logical or medical explanation for this. It only works for those who believe in it and don't doubt it. Ibn Jama'ah mentioned that when Ibn al-Marhal al-Maqdisi performed Hajj in 771 AH and returned to Madinah, he heard from a Sheikh, one of the scholars, that some people who had white spots on their bodies would go to Al-Baqi' cemetery at dawn, naked, and return cured by the dust. Ibn al-Marhal himself had a white spot the size of a dirham on his hand. He prayed to Allah, then went to Al-Baqi', took some dust, and rubbed it on the spot, and it disappeared.The dust of Madinah can heal any illness when used in a specific amount and at a specific time, just like other medicines. One should not question why the residents of Madinah still get sick despite being in contact with this dust.

(Sharh al-Zurqani ala al-Mawahib al-Ladunniyah, Volume 12, Page 258, al-Turath)

The Experience of Shaykh Muhaqqiq:

The lover of Madinah, Shaykh Abdul Haq Muhaddith Dehlvi (رحمة الله عليه), shares his experience and observation. He writes that during the time he had the honor of residing in the blessed city of Madinah, he developed a swelling in his feet. The doctors unanimously declared this condition to be a sign of danger and destruction. Shaykh used the pure soil of Madinah for his treatment and, within a few days, recovered easily and comfortably. (Jadhb al-Quloob, p. 28)

The Account of the Deobandi Scholar:

Maulvi Ashiq Ilahi Deobandi writes that during his Hajj journey, his uncle was with him. His uncle developed a swelling in his mouth and was afflicted with a dangerous illness. Maulvi Khaleel Ahmed Ambethvi Deobandi advised them not to worry and to take some soil from near the blessed tomb and apply it on his face. After performing the Zuhr prayer, they collected the soil and applied it to the uncle's face. The soil of Madinah proved to be more effective than a potent remedy, and through its blessings, his uncle was cured.
(Tazkirat al-Khaleel, p. 394; Tarikh Madinah, p.73)

The Following Points are Learned from These Narrations:

1. The Prophet (صلى الله عليه وسلم) himself encouraged the Companions to seek blessings from the soil of Madinah by not wiping it off their faces.
2. The Prophet (صلى الله عليه وسلم) swore that the soil of Madinah is a cure for diseases.
3. The importance and special quality of the soil of Madinah are connected with one's faith and belief.
4. It was a common practice among Muslims to use the blessed soil for the treatment of illnesses.
5. Those without firm belief may not benefit from the blessed soil.
6. This shows that the power of faith and belief can have a physical effect on one's condition.
7. The event demonstrates that the Prophet's teachings often contain deep wisdom, even in simple actions. The belief in the healing power of the dust of Madinah indicates that the Prophet's teachings have profound significance beyond their apparent simplicity.
8. The narrative shows that not only the city of Madinah but also its elements, such as its dust, are held in high regard. This sacredness enhances the value and esteem of the city.
9. The Companions covered their noses, while the Prophet (صلى الله عليه وآله وسلم) uncovered his face. This teaches us to understand and follow the Prophet's (صلى الله عليه وسلم)actions, even if they seem contrary to everyday habits.

10. The mention of the healing properties of Madinah's dust suggests the importance of combining physical treatment with faith and spiritual principles in Islamic thought.
11. Everything related to the Prophet's (صلى الله عليه وسلم) city, including its soil and dust, is given special
importance and respect, possibly due to the divine blessings and light that affect every part of the area.
12. The city of Madinah possesses extraordinary qualities that go beyond common logic and medical science. Those who believe in and experience these qualities find special benefits.

The End

Note,

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